movement and transmutation. As in ourselves, so[1] in Brahman, both are relative to each other, both simultaneously co-exist, pole and pole in the action of one Existence.

The Reality then is neither an eternal passivity of immobile Being nor an eternal activity of Being in movement, nor is It an alternation in Time between these two things. Neither in fact is the sole absolute truth of Brahman's reality; their opposition is only true of It in relation to the activities of Its consciousness. When we perceive Its deployment of the conscious energy of Its being in the universal action, we speak of It as the mobile active Brahman; when we perceive Its simultaneous reservation of the conscious energy of Its being kept back from the action, we speak of It as the immobile passive Brahman,—Saguna and Nirguna, Kshara and Akshara: otherwise the terms would have no meaning; for there is one reality and not two independent realities, one immobile, the other mobile. In the ordinary view of the soul's evolution into the action, *pravrttiy* and its involution into the passivity, *nimtti,* it is supposed that in the action the individual soul becomes ignorant, nescient of its

passive which is supposed to be its true being, and in the passivity it becomes finally nescient of its active which is supposed to be its false or only apparent being. But this is because these two movements take place alternately for us, as in our sleep and waking; we pass in waking into nescience of our sleeping condition, in sleep into nescience of